

A
SERMON NEED-
FVLL FOR THEESE
TIMES, WHEREIN IS SHEW-
ED, THE INSOLENCIES OF
NAASH KING OF AMMON,
against the men of Iabesh Gilead,
*and the succors of Saule, and his people
sent for their reliefe.*

Preached at Paules Crosse the
14 of Feb. 1590. by R. H. fellow
of the New Colledge in Oxford.

Jud. 5. 23. *Curseye Meroz, sayeth the An-
gel of the Lorde, and in cursing curse the
inhabitanes thereof: because they came
not to helpe the Lorde, to helpe the Lorde
against the mighty.*



AT OXFORD.

Printed by IOSEPH BARNES Printer
to the Vniuersitie,

1591.

A

SEEMON NEED FALL FOR THESE

THESE TWO REASONS
OF THE ADVANTAGES OF
THESE TWO REASONS
OF THE ADVANTAGES OF
THESE TWO REASONS
OF THE ADVANTAGES OF

Printed at the Press of
the Rev. John G. ...
of the ...

Printed at the Press of
the Rev. John G. ...
of the ...

Printed at the Press of
the Rev. John G. ...
of the ...

Printed at the Press of
the Rev. John G. ...
of the ...

Printed at the Press of
the Rev. John G. ...
of the ...

TO THE NO LESSE
 VERTVOVS THEN HONORABLE,
 Sir HENRY NORREIS
 Knight, Lorde Norreis, Barron
 OF RICOT, ENCREASE OF
 HONOR, WITH ALL
 grace, and all felicity.

(..)



HERE is none soe weake
 sighted (right Honorable)
 but nowe by long experi-
 ēce they may see, the deep
 and vnchangeable hatred
 of the popish faction, con-
 ceaved against our dread soveraigne, as the
 party most principal, and others the embra-
 cers & professors of gods truth. The which
 hath so depraved & poysoned many their
 hartes, that it hath not only removed from
 them, all loyalty to their prince, & loue to
 their countrey; but also hath carried the so
 far, against the streame of al goodnes, and
 sence of nature; that they haue by sundrie
 meanes, and sundry persons, attempted to
 doe violence, vpon her sacred maiesty; and
 farther haue sought, so far as in them laye,
 to moue rebellions in the lande, and with
 their

their owne ruines, and ruines of their mi-
shes, to worke the overthrowe of this their
countrie, & vsufferable slavery vnto a for-
re enemy. Whose wicked malice, although
god of his goodnes hath hitherto detected
and blowne abroad, to their own shame &
and great confusion; yet there cause, hath
been of late more specially commended,
& vndertaken by the greate passion of the
holy league, who vnder a shew and couler
of religion, and of yeelding succours vnto
there cause, doth affect the soverainety and
Empire not only of the, & of this our coun-
trie, but of al other kingdomes here in the
west. Wherefore it standeth all good peo-
ple vpon, which loue their liberty, & would
not that a stranger should reape that they
haue sowed to giue eare vnto the calles of
their superiors, by whose providence (vn-
der god) they haue bin hitherto kept, and
stil may be continued in wealth & liberty.
For if the counsel of their rulers shal not fit
their restles & vncōtēted humors, but they
wil needes hearken, either to the sinister
persuasion of some evil disposed; or to the
vnprovident miserablenesse, of their al co-
ueting natures; they shall not only thrust
from them that good, which their gover-
nours woulde procure: but by sparing of
a little, put them selues in daunger of lee-
sing

nt- sing more. For if (which god forbid) the
eir- enemie should be suffered, to make our
or- neighbour countries, the shops and cen-
gh- ter of his warres; and without impeache-
ted- ment to prepare, his navyes and armics as
& before; and with fier and sworde, to enter
uh- and make some small stay in this our coun-
ed, tries although hee bee manfully beaten
he- backe, and forced to retire, nay flye with-
ler- out all order: yet the havockes made by
to- them, together with the spoiles of loseper
nd- sons, and of others, not so well affected
n- amongst our selues; would multiply the
he- charges we haue hitherto beene at: beside
o- the dishonour of our countrie, hurre of the
ld- people, and infinite dammage of many our
y- brethren, vpon whomsoever it shal light.
of- All which as it sufficeth here for to remem-
n- ber so for the better instruction of the peo-
d- ple in this point, I commend this small
y- treatise vnto their reading. And whereas
it- (Right Honorable) youre godly desires,
y- haue alwaies been for the welfare of your
er- country, and aduauncement of gods truth,
e- and you haue of your loynes, many worthy
o- children, set apart and marked of god to
ft- such an ende: I thought good both in re-
r- spect of the matter, and my manifold due-
of- ty, to commend this treatise to your Ho-
e- nors fauor and protection. Of which as

I nothing doubt, so I shall not cease to com-
mend you and yours, to the gracious gui-
dance, blessing, and protection of God.
From new College the 27 of March.

Your Honors in all duty

ROGER HACKETT

backe, and for the better to be kept
out all order: for the better to be kept
them, together with the hopes of better
sons, and of others, not so well affected
amongst our selves, would be manifestly the
charges we have incurred because of the
the difference of our country, more of the
people and of the damage of many out
pictures, upon whomsoever it might
All which are sufficient here for to remem-
ber to for the better instruction of the peo-
ple in the better, I commend this small
treatise unto their reading. And whereas
(Right honorable) your goodly desires
have always been for the welfare of your
country, and advancement of good man-
ner, and you have of your loves, many worthy
children, for the better and marked of God to
such an end: I thought good both to re-
spect of the matter, and my manifold due-
ty, to commend this treatise to your ho-
nour and protection. Of which as

A SERMON PREACHED AT

Paules Crosse.



ALTHOUGH these dayes of much contention & prophanes, doe minister iust occasion to speake, of the seuerall duties of each particular estate: yet in a common wo &

vniversal calamity, which hath beene threatened, practised & is stil continued against our nation; it standeth in wisdom to looke rather to the roote, then to the branches, to the welfare & safety of the whole, then the cure & remedy of some particular part. For since this if you consider is the scope of all their counsels, to take from vs not onely our well being, but our being, even church and kingdom, and to bring all into a miserable thraldome both of body and soule: let vs beware least while we gaze after the shadow we lese not the substance & the shadow to: least whilst we would raise a tower to mount vp to heauen, we set not vp a Babel the confusion of al.

Eliops dog

Gen. 11.

The which I speake not to rubbe and fret the sores of any, which mourne in Sion for the sins of there people, and would haue Ierusalem builded as a city that is at vnity in it selfe. But to aduise our overhedy and hasty spiritues, ether for a while to rebate the edge of their il tempered fury, or els to turn their

Psalm 122.3

A

keene

A Sermon preached

Matt. 24.
15.
Fox his
monu-
ments.

keene and wel sharpned humours, against a knowen and most bloudy enemy; which will none of our Bishops, nor yet our pastors; none of our religion, nor yet our discipline; none of our protestantes, nor yet our puritanes; but which, to the griefe of vs all, and especially of such, in whose harts god hath placed the seede of better thinges, would set vp the abomination of desolation in our temples againe, & would bring Ridly & Hooper Bishops and pastors, men though now varyng, againe to be fired and burned at a stake. In regarde therefore of this most cruell enemy, loue of gods church, and tender of this our native country, I haue chosen this scripture as the fittest for me to speake of, and you to heare; God graunt that we may al follow it, as may be to his glory and our countries good.

*The text is taken out of the first booke of
Samuel, the eleventh Chapter, begin-
ning at the fift verse.*

1.Sa.11.5.

And Saul saide, What aileth this people that they weep? and they shewed vnto him the wordes of the men of Iabesh: then the spirit of the lord came on Saul whē he hard those words, and he was exceeding angry, & he tooke a yoke of oxen, & cut them in peeces, & sent them into al the coasts of Israel, by the handes of messengers, saying Whosoever commeth not after Saul and a

ter Samuel, so shal his oxen be served: and the feare of the Lord came vpon the people, and they came forth as one man.

In the opening of which text we are to consider, first the occasion why the people weepeth and Saul is angry, and both king and people wth so great an army so speedily comeforth: secondly this, that the people weep: thirdly the demaund of Saule, what aileth the people that they weep? fourthly Saules anger, and he was exceeding angry: fifthly his summons, in which first his fact, he took a yoke of oxen, cut them in peeces, sent them into al the coastes of Israel: then his proclamation, whosoever cometh not after Saul & after Samuel, so shal his oxen be served: Sixtly the readines of the people, they came out as one man: Lastly what is the reason that Saul was thus angry & the people came; the istpirite of the Lorde came on Saul, and the feare of the Lord came vpon the people.

In the occasion, you are to consider the city that is besieged, the party that besiegeth, & that when, and vpon what title.

Concerning the city besieged, it is Iabesh The city besieged. Gilead, a city in mount Gilead, appertaining to y^e halfe tribe of Manasse, whose portion was sorted wth the Reubenites & Gadites be-
yond the river Iordā, in those countreies w^{ch} Is-

A Sermon preached

rael recovered frō Og the King of Bashan, & Sihon king of Amozites. As it is at large described Deut. 3. And although the tribes of
^aDeu. 3. 12. Reuben & Gad had halfe the moūt of Gilead given thē to inherit, yet the rest of Gilead, was givē by Moses to the halft ribe of Manasseh: And after the conquest of Canaan
^bNum. 32. 33. confirmed vnto them by Iosuah. This city as it was ^dcommended by David, because they ^erecovered the bodies of Saul & Jonathan from the walles of Beth-schon of the Philistines where they hanged: so was it wholly sacked by the power of Israel, becaus
^e1. Sam. 31 11. they came not with there brethren, but stood as neutrals, when they went to do iustice on the men of Gibeah for that villanous & barbarous fact shewed on the Levits wife. Thus much for the city that is beleeged.

Nowe concerning the Ammonites that did beleegge, they coasted on the east of mount Galead, and were nere borderers vnto that part of the tribe of Manasseh and vnto the tribe of Gad. For in conquering of the lande of Sihon king of the Amozites, they are saied to conquer euen to the river Iabok, which is on the border of the childrē of Ammō, & this city as other about the riuer Arnon, & mount Galead, Sihon king of the Ammonites took from the children of Moab, before that Israel came out of A Egypt.

Now

at Paules Crosse.

Now then as it is storied in the verses & chapters before, whē that Naash by his intelligence hard, that the people of Israel were at variāce in themselves, that they refused Samuel to be their governour, asked for a king, & yet would none of him, whom the lord by Samuel anointed for to be their soveraigne: vpon an auncient but false title vnto Iabesh and al mount Galaad alledged by his predecessors before time vnto Jephthah at what time they had cōquered al that lay beyond Iordan, and were ready with their armies to enter Iudah (because Israell tooke my land, when they came out of AEgypte ven from Arnon vnto Iabok & Iordan (he lateth seege to Iabesh Gilead: and although the city would haue bin his tributary yet not content with this, to shew his malice & spite he had to the house of Israel, he would heare of no entreatyes or cōditions of peace, except they bord out their right eies, to there own shame & reproch of al their natiō. the which condition although most ignominious in it self, and more to be shunned then a thousand deatches, yet such was the basenes and vilenes of this slavish & degenerate people, that they yeelded vnto this proud and insolent demaunde, if within seven daies they were not succored: the report wherof when it was bzuted in the eares of the people they wept, but

The time when and vpon what title.

^a1. Sam. 8.

^{5.6.}

^b1. Sam. 10

27.

^cIud. 11. 19

23 27.

Iud. 10. 8.

Iud. 11. 13.

^dSa. 11. 1.

&c.

A Sermon preached

Saul burned with anger and gathered his forces for to giue releefe. Thus then you see who is besieged, Iabesh Gilead: who besiegeth, Nabash king of Ammon: and vpon what pretence, an auncient title, and that he will admitte no manner of submission, except withall hee haue their righteies. Nowe lette vs compare this story to the present time.

The
applicati-
on of the
story.

1 Not Nabash of Ammō, but the great mo-
narch of the west, whose treasures are fedde
with the golde of Indy, and desires with
the conquest of the worlde, whose naviē as
a forest hath shadowed oure seas, and the
roaring of whose canones made the seas
to roze, and the son in his glory for to leese
his light: hauing of late espied the dissen-
2 tions of Israell, variaunce of Fraunce, and
howe manie of them refused Saul, the
Lordes annointed and naturall soveraigne,
to bee cheire gouernoure: vppon a title
to the Dukedomme of Brittainē, as vnto
3 what Realme woulde hee not make ti-
tle: hath entered with his forces not
onely into Brittainē, but into Langui-
4 docke, Province, Dalphine, Champaigne,
Paris, the very heade citie and chamber
of Fraunce, and not contented with ma-
ny cityes which he hath surprised, doth
farther vnto all men by his newe sup-
plies

plies and preparations shewe the foorth of his desire, which is to haue the conquest of all. And herein more cruell then was Naash of Ammon, he will not take to mercy them that seeke for his mercy, excepte, to the reproche of their nation and enduring shame, they will plucke out not onelie their right eye, the light of the Gospell, and bring in the all blinding darkenesse of Popery againe: but their least eye also, a sonne of Fraunce, and naturall bozne soveraigne: excepte they will refuse the oliue to bee their King, and will say to the flower, thou shalt not reigne over vs. Oh daughter of Fraunce much to bee wailed, that thy goodly light shoulde bee turned into darkenesse, thy liberty into slavery, kingdome into tyranny, and thy faint light of Gods truth, which yet in thee but glimmereth, into the palpable darknes of error againe. Thus much for the application of the story: lette vs consider what the people did.

When the children of Israell hearde, that Ammon woulde shewe noe mercy to the menne of Iabesh, except they woulde boze out their right eies, to their owne shame, and reproche of all Israell: they list vppe their voice and wept. A lobing

The peo-
wept, and
why.

A Sermon preached

- 1** & most kind people. But why do they weep? do they weepe because the men of Tabeſh offended God, in forſaking there ſovereigne which was of there brethren, and in peelding their necks vnto a foraine yoke. A ſact to be wailed of the multitude, & ſcozned of ſuch as cary generous minds, for they ſhoulde rather haue choſen to haue dyed with honour, then with outbozed eyes to liue in ſlavery and perpetual ſhame.
- 2** ¶ why do they weepe? do they weepe because the ſtaffe of Ammon which hath beaten Tabeſh doth threaten them, because the waters of trouble that haue overflowen there brethren, do now even roze & beat on there bankes, and there is no counſell for to keepe them out: no marvaile if the fear of there future and haſting harmes, doth make them to water there plants, and to weep for themſelves and for there childezen, because of the miſery that was ſhortly to enſue.
- 3** ¶ why do they weepe? do they weep as they that are tender harted kinde & lovely, whoſe bowels are moued and turned within, over the miſeries of there brethren as though they were there own. ¶ worthy Iſraelits & preſident moſt memorabile, which doth ſhew to al ſucceeding ages, not happily what they are, but what without al peradventure they ſhoulde be: for can one member be ſtrooke and the other not feeble, nay it feeleth greveth and ſcrozeth

at Paules Crosse.

coreth what it can. When Harдохai heard
that Hamon had procured, that by the com-
maunde of the king at a day appointed, all
the Jews through al his provinces should be
put to death, he rent his clothes, put on sac
kloth, went into the midst of the city, and
cried with a great cry & a bitter. When the
friends of Iobe that came to comforte him,
saw him clothed with so great calamity, they
lift vp their voices & wept, rent their gar-
ments and sprinkled dust vpo their heades.
In like sort when Hazael was sent from Be-
nadab to know of Elisha whether Benadab
should recover. Elisha wept & Hazael saide
why weepeth my lord? and he answered e-
uen for the evill that I know, thou shalt doe
to the children of Israel. For there strong ci-
ties shalt thou set on fier, there young men
shalt thou slay with the sword, thou shalt dash
there infants against the stones and rent in
peecees there women with child: with the like
affection Jeremy foreseeing the captivity of
his people, although hee knewe that his life
shuld be givē him for a pray, yet he wisheth
that his head were a wel of water & his eis
a fountaine of tears, that he might weep day
& night for the slaine of the daughter of his
people. Now whether this even to approue
this weeping of the people heere, and to com-
mend this Christian kind and brotherly affe-
ction

Hest. 4. 1.

Iob. 2. 12.

2. Reg. 8.

Jerem. 9. 1

A Sermon preached

ction in you, so often as brethren of the same hope, members of the same bodye, fellowe partners of the same quarell and the same successe, doe labour in their trouble, and are in some distresse. For as this hath beene a continued practise of all nations, at all times to set vpp the ensignes of ioye, for the good successe of their well meaning and confedered friends: soe hath it beene the like custome vppon anye harde euent, to shewe tokens of sorrowe, mourning, and of much complainte. In trueth whereof, saye they bee French, and not naturall English, saye they bee netherlanders, and not your brethren, yet the troubler of Englande is the troubler of them; yet for the same sayth, and in the same quarell, and against the same enemye, which meaneth noe better to you then hee dooeth to them, nay much worse: in that he hath beene not abroade, but at his owne doers, and that not once but often heated, fired, and inflamed by you. Wherefore if your stomie hartes can not be mooued over their miseries, althoughe they are your brethren, yet weepe for your selues, and for your children, and for the evils which maye come vpon you: for if that most large & mighty king dome, shall not withstande his furre, nor the force of them that are confedered with him:

at Paules Crosse.

hint: what shall become of this our nation, when hee shall againe come, not with a navie from Spaine as hee did beefore, but from the nigher havens of Fraunce and Flaunders: nor with his owne power onely as beefore, but backed and strengthened with the gentrie of Fraunce: Doubtlesse if Rome had occasion to weepe, when Saguntum was taken, because the walles of Rome were shaken, when Saguntum battered: if all Israell for Iabesh Gilead: much more oughte wee to weepe over their distresse, since in their safetie standes ours, and their calamitie is as the roaring of the raging sea, whome winde and tide doeth hasten for to bringe vppon vs. Weepe. and if neither the fellowe feeling of their miserye which are our brethren in the faith, nor the feare of our calamitie which is linked with theirs, canne mooue vs to teares: yet let the iudgements of God, whome neither the wisdomie of our councell bee it never so wise, nor the valewe of our souldiers bee they never so hardie, nor the mountaines of oure money bee they never so great, is able to beat backe: to turne aside: cause all sortes to tender the affliction of Ioseph, least God in his iust iudgemente visite you vppon your

Livy de-
cad. 3. li. 1.

Amos. 6. 6

Thoru

A Sermon preached

Ivory beddes, and clothe you with sackloth
insteade of silcke, baldnes in steade of beuty,
lest hee change your chaines of golde into
chaines of iron, strong drinckes and delicate
fare into water of trouble and bread of affli-
ction, and make you feeble all those evils in
your selues, which you would not rue & pity
in other. Weepe.

The de-
maund of
Saul what
aileth the
people
that they
weepe?

Isa. 49. 23

Thus much concerning this that the peo-
ple wept, now let vs consider the demande
of Saul what aileth the people that they
weepe? Saul was there king they were his
people, this is his motion what aileth the peo-
ple that they weep: In whome we may see,
what louely care and tender affection, prin-
ces and maiestrates and other gouernours
should cary towards the people commended
to there charge: for whereas they are the fa-
thers of their country, they shoulde haue the
bowelles of fathers, and they should no more
abide the cry or teares of their people, then
both the tender mother the screeches of her
babe, or the naturall father the gronings of
his pained child. For they are nurcing fa-
thers, nurcing mothers, annoynted by the
Lord not for their owne, but for the peoples
good; they therefore shoulde learne to make
enquire with Saul what aileth the people,
that they weepe: and to pray with Salomon
when they are made rulers over gods inhe-
ritaunce,

at Paules Crosse.

riteaunce, not for honour for it shall followe
them, nor for riches for God shal blesse them,
but for wisdom and knowledge that they
may go in and out before the people. Thou ^{1.Cro.1.10}
hast made me king ouer a gret people, giue
me now wisdom & knowledge that I may
go out & in before this people. They shuld
not suffer the harmeles sheep to be spoiled ^{1.Sam.17.}
by the rauening bear or greedy Lions, but ^{34.}
they should rescue them from admitt their
iaws, and learne to say in the fulnes of leue
with that kingly prophet. O spare and let
thy had be against me & my fathers house, ^{2.Sam.24.}
but as for these sheep what euil haue they ^{17.}
done, for as it was said by Harbochai to He
ster, which for a while withdrew her help fro
her distressed people. Who knoweth whe- ^{Hest.4.14.}
ther thou was aduanced to the kingdome
for such an end: so may it be spoken to the ru
lers and governoures of al estates, in whose
power it is to wipe away the teares of the
people, and to stil their cries, not with who
knoweth, but that thou was advanced to thy
gouernment for such an end. do not say for ex
cuse, it is a work of envy and of trouble, liked
of none but the distressed sort, but go through
in the power of god whose iudgement you ex
ecute, and if thou be an inferiour magistrate
prefer their plaints to thy superiour, and say
with Hester to Assuerns, How can I suffer
- and

A Sermon preached

Heb. 8. 6. and see the evil that is come vnto my people? how can I suffer and see the trouble of my kindred? yea although thou maist make thy profit wth the peoples hurt: yet desy that profit, that is gotten with their teares, & gain that is accompanied with their curse. And although with David thou long to drinck the water of the wel of Bethel, to encrease in wealth, and leaue a kingdome to thy posterity: yet when thou shalt consider that this water is gotten by the icopardy of mens liues, thy riches by the spoile of the needy, **1. Sam. 24. 16.** oppression of thy brethren, powre it forth, & do not drinke: but say with that kingly Prophet, be it far from me that I should drinck the price of bloud. And let that be the crowne and fulnes of your glozy, wherein dying Pericles did most of all reioice: I haue not clothed my selfe with the teares of the people there is none for me hath woorne a mourning weede. This if thou refuse, how canst thou here with Saul iustly saie: what aileth the people that they weep? when it is thou that for thy gaine, dost wrest teares from their eyes, sighes from their hartes, and forcest them in the bitterness of their soule, to curse thee, and wish that thou wert dead. And if al this can not moue, yet come and learne yee Christians of a heathen, ye captaines of a captaine, ye rulers of a ruler of the people, woz^e

**Plu. vita
Periclis.**

thy

at Paules Crosse.

thy Camillus captain of the Romaines, who when hee sawe the citty of the Veians which he had surpris'd flaming with fier, wept over the city, and lifting his handes vp to heaven saide, If it be thy pleasure, ô god, blesse our affaires, but if thou purpose euil to the city of Rome, and to our nation, ô spare them, and let al their evils ende in my selfe. Even so and with such affection should our princes and rulers speake, O lord if it be thy pleasure blesse our affaires, but if thou purpose euill to this city and to our nation, O spare them, and lette all their euilles ende in our selues.

Livy de-
cad. 1. li. 5.

But alas, be it spokē with their patience, and in all reverence vnto so greate estates, it is not thus with the rulers of our age, they doe not saie What aileth the people that they weepe: neither doe they seeke to yeelde comforte to their heaby harts, but like hard harted nurces, they suffer them to crie till they be weary. And when they cry hush hush, & would haue them still, yet then with their stripes doe they occasion newe teares. And although they bee not so euill as was Caligula, to wish one head to the people, that at one stroke he might cutte it of: nor so euaine as was Nero to seeke their sportes in the firing of Rome, their pleasures in the spoile of the countrie, yet they canne

Suet. vita
Caligulæ
sect. 30.
Idem vit
Nero, sect
38.

not

A Sermon preached.

not say with Samuell a ruler of Iſraell.
1Sam. 12. 3 Whose ox haue I take? Or whose asſe haue
I taken? or whome haue I done wrong to?
or whome haue I hurt? or of whose handes
haue I receaued bribe? And I wil restore it
vnto him againe: lest happily the people
ſhew their wronges and their hurttes, call
for there oxen and there asſes, their sundry
giſtes, and there be no power in the maie-
ſtrate to restore. When the people of Iſraell
had made vnto themſelues a golden calfe, &
turned the glozy of god into the Image of a
beaſt that eateth hay, the Lord ſaid vnto Mo-
ſes, let me alone, this is a ſtifnecked people
Exod. 32. I will conſume them at once, & I will make
10. of thee a mighty natiõ: but Moſes ſaid par-
do their ſin, or if thou wilt not, blot me out
Verſ. 32. of the book which thou haſt writtẽ. Now
if for the ſin of the people, god ſhould threaten
to root out the memozy of a nation from vnder
heauẽ, would not many rulers be glad of
this: ſo that of there bowels god would raiſe
a mighty nation, would they reſuſe gods of-
fer, as Moſes both here? pray for the people
and wiſh to be raiſed out of the book of life,
if god ſhould not pardon the treſpaſſe of the
people: and yet the rulers ſhould be as Mo-
ſes, in preferring the good of the people be-
fore the good of their ſeede, their liues and
ſafety ſhould be vile in their eies, in regarde
of

of the good and safety of the whole.

For doubtles if the people weepe, & there
be noe Saul to pitey, but the rulers speake
vnto them as did Pharaoh to the Iewes, at
what time they moened and complained their
greeses: Ye are to idle, go and worke, there
shal be no straw giue you, yet you shal deli-
ver the whole tale of brick. As Mardochoy
sate to Esther, God may otherwise send com-
fort & deliveraunce vnto his people, like as
here he did vnto these Iewes, and this over-
rough and cruell dealing, may be sometime
in cause of the peoples revolt. for not to speak
of the p̄seldets of others, either lately in our
neighboure countreies the wien, or storied in the
bookes of ancient recorde: if Rehoboā had
mildly answered the people after the counsell
of the auncient, they had continued his ser-
vantes for ever: but when he followed the
headines of the young, and threatened to
make the grievous yoke of his father, more
grievous, to whip the with scourges whom
his father chastised with rodde, & al Israel
saw they were not regarded; in a fure they
broke away, and saide: What portion haue
we in David? we haue no inheritance in
the so of Ishai, to your tentes O Israel. Now
see to thine house O David. So they revol-
ted from Rehoboam, and made Ieroboam
their king. Now whether this, even by the

Exod. 5. 17

Hest. 4. 14

Exod. 12.

1. Reg. 12.

14

ver. 10.

A sermon preached

contrary to shewe, the happinesse of this our English nation, which hath a Saul thatarkeneth to their cries, which preventes often the occasion of their teares, and is most desirous at the first, not ice to remouue the cause of all their sorrowe. Wherefore long maie England haue part in her, and she in them, as maie bee to the encrease, of her glozie, and farther welfare of this her realme.

But yet, if her vnder rulers and gouernours, to whome these thinges shoulde bee better known, do aske with Saul what aileth the people that they weep: or with Artaxerxes of Nehemiah, why is thy countenance sad? and why art thou of an heavy cheare, being thou art not sick? sure this is nothing but sorrow of hart. We may answere with Nehemiah in that place, o ye rulers liue for ever, why should not our countenance be sad? & our heartes heavy? since we may not safelye speake the abuses, that wee knowe, or if wee doe yet wee shall not see them remedied. For if we may speake of thinges knownen, and which are in every eye, let Saul look on the souldier maimed in his princes and countries quarrel, whose hurtles wil not suffer to labour, and need with much shame enforceth to begge. And why hath not England cause for to weepe? to see her sons as beggers

Some knowen causes why Englande weepeth.
Nehc. 2.2.

bryggers disgraced with shame, whose mai-
 nies deserues to be graced with honour. From
 the soldier looke to the cotager and pooze hus-
 bandmā, whose thirst knoweth not the drink
 of mault, nor hunger the relish of flesh or fish,
 whose racking land lordes haue rented their
 heartes, and needy hunger hath already for-
 ced to leaue their houses, & to come abroad.
 And why hath not Englande cause for to
 weepe: to see her teates full and her sons star-
 ving, a scarcity procured to the poorer sorte,
 where she hath giuen a plenty for all. From
 these looke not to the lawe the sinewes of a
 kingdome, nor on good lawyers the soule of
 the lawe, but on those who thirst after cau-
 ses, although they be badde, which canne
 drawe suites in length as the wyer drawer
 doth his wier; and is never at an ende, till
 he hath made an ende of thine: which in the
 fiennes of his witte, but foulness of his con-
 science, is not ashamed to say, that he hath a
 shift of descant for every neede. And why
 hath not Englande cause for to weepe:
 to see wrong donne to her children which
 seeke for right, to see soe many abuse the
 lawe and lawe loving people: and yet
 noe knowen note of disgrace, inured and
 imprinted on them. From these shall wee
 looke to our officers of both estates, which
 haue not bought by great as Lanow speake th

A Sermon preached

of the officers and governments of Fraunce;
and yet as fast as they do sell by retail, which
use them to their gaine, I would we might
also say to the peoples good; which speake
to the law, be silent, and it dares not speake;
speake after this fashion, and it speaketh a-
gainst her owne meaning, eue what they wil.
And why hath not Englande cause for to
weepe? To see them to giue her occasion to
mourne, which shoulde procure her matter
of mirth. From these may we come vnto our
church (I speake but of those thinges which
every man doth see) if wee looke on the pro-
phanes of some, ouer nicenes of others: if on
the rabble of vnlearned which can nat speake,
and hard hartednes of others, which wil not
feed nor see the flock committed to their charges;
or if on them which winck and say al is wel,
& are loath to heare that any thing is amisse:
or on the headines of others & vnbridled rash-
nes, which think there is no mending, with-
out downe plucking: no church but of their
making, and cast in their moulde. Well may
England weepe, to see her lightes chaunged
into darknes, and them to speake teares and
trouble vnto Sion, which shoulde speak peace
and to her ioie. From al these if we looke vn-
to the dealings of this city, and behold the ex-
cessiue gaine, which without all who and
conscience, they make in their trades: or the

at Pauls Crosse.

unnatural dealing of some overgreedy, which engrosse commodities into their handes; that so they might raise the price, or keep it at a stay: or on the not multiplying it up, but biting bluter, which gnaweth and teareth out his gaine, out of the lands and liuely hoodes not onely of the commonalty, but country, peanability of this land: or in a word on the variable and most kinde decrees, which with great skil and little conscience are practised in every trade, in every mystery. Great cause hath England for to weep, & to speake vnto Saul, the rulers and gouernours of her lande, which ask, what aileth the people that they weepe? Even for the souldier that is despised, and the poore and needy that is not regarded, for the abuses of the lawier, disorders of the church, corruption of the rulers, vncensionable decrees which are of all sortes used, studied, and shill to be continued, if by Saul & his rulers they be not remedied.

with Saul
to the
12.2

Thus much for the demand of Saul, what aileth the people that they weepe? Nowe let vs consider his affection. Upon the report of the men of Iabesh, he wept not as the people, but as one of a greater spirit; he was exceeding angry: and when they had shewed him the wordes of the men of Iabesh, Saul was exceeding angry. When these thinges were tolde the people they wept, for the

The anger of Saul for the iniuries offered vnto the people.

A Sermon preached

Sword was not committed to their hands; being but private not publick persons, they ought not so; to seeke revenge: but s^r Saul annointed to be their soveraigne, c^{ar}e flames of fier not floudes of teares, and whot burning and rebenging anger; not fearefull heaumes & coloures of hart; Teares and prayers for private persons, but wrath and revenge for the rulers of the people, and the sword to strike, for him that hath the scepter and vorth wear the crown. They weep: but Saul was

Laetarius exceeding angry. To be angry is naturall de ira dei unto flesh and bloud, for with it we are bozne c. 21. and with it wee are bred, and from it if wee would we cannot be severed; for the most dul and heavy spirited, the most meeke and patient is sometimes charpned, and for injuries receaved hastned so; to seek revenge.

1. Sa. 25. 22 Nabab answered churlishly the seruantes of David, that came for releefe, Davids wrath was kindled, and he sware, that he would

not leaue in Nababes house, by the dawning of the day, one to make water against a wall. When Isaac had giuen the blessing to Jacob, Esau was fired, and he threateth the sword vnto his brothers harme. When

Hest. 3. 4 Haman had not his reverence from Mardoche, he fretteth, and practiseth the death

Gen. 4. 5 not onely of Mardoche, but of al the Iewes, nay if god doth better like of the sacrifice

of

Be at Pauls Crosse.

of Abel then he doth of Cains, the people rather phausy the ministry of laboring preachers then unskilled loiterours, although Moyses like it, yet there are Cains which are angry and doe seeke revenge. Inso much that if wee shoulde speake to menne of this age, as God did to Caine, why art thou angry with thy brother, you should see that either it is for no cause, or if for a cause for no good, or if for a great the not for a good. And if the ministers should yet go further and say as the lord did unto Ionah, dost thou wel to be angry for thy goord? They in the fury of their rage and unbridled affection, wil stamp and say, we do wel to be angry eve vnto the death. It is true indeed that thou maist be angry when thou hast cause, yet must thou not phantise a cause where noe cause is, nor when thou hast cause be moved aboue measure. But as Saint Paul speaketh concerning sorrow for their friends that are departed you must not so weep as they that had no hope: eve so yet must not so be angry as they that have no hope. But as the same Apostle to the Ephesians speaketh, be angry but sin not. Thus it behooveth vs which are but private persons, when wee are moved to choler & desire of revenge, to look that the cause be weighty and not a trifle, of some importance and not a goord, that it bee true

Nu. 11. 29.

Gen. 4. 6.

John. 4. 9.

Lactantius
in a de op

1. Thes. 4.

Eph. 4. 26.

A Sermon preached

was not phantasied, iust and not supposed, and
then that wee keepe our selues within mean
and measure.

But here is more in this ensample, in that
Saul is a king, no private person: and is an-
gry not for himselfe or for his own wrōges,
but for the iniury done to Iabesh, and con-
turnely intēded against his whole nation: for

Pl. 70. 10.

2. Sam. 10.
4. 7. 10. 11.

Eph. 4. 20.
Lactan. c. 4.
pit. lvi.
inst. cap. 3.

Ester 9. 12
13.

Iosh. 10. 12

as this was spokē to the praise of David, that
the zeale of the lords house had even care
himselfe was this also vnto his glory, that his
zeale was kindled and anger inflamed, for
the outrage of Ammon done to his legates,
& their armies, gathered for his peoples hurt.
Wherefore althoughe it be said, lette not the
son go downe vpon your wrath: yet this is
spoken, of vniust and private iniuries, not
iust and publike of others, not of kings and
princes, which haue the charge and guidāce
of publike weales. For their wrath must
not go out, nor anger be abated, til they haue
wrought the deliberāce of their people, &
haue taken vengeance, on the enemies of their
rod. So that as Ioshua prayed, son stay thou
thil in Gibeon, and thou moone in the val-
ley of Aialon, vntill the people haue avenge
ged the selues vppō their enemies: so ought
we to pray, that his son of anger, would stand
on our mountaines, & this moone of reuenge
vpon our valles: til they haue avenge the
selues

at Paules Crosse.

selues vpo their enemies, and brought deliberaunce vnto their people. For the son of anger must not only shine, but shapshining vpon our mountaines: & they must not only be angry, but as Saul in this place, be exceeding angry.

2. Reg. 13.

When Elisha was sick, Ioshaphat the king of Israel came down vnto him, & when he saw him sicke vnto death, then he wept, crying, O my father, my father, the hoysmen of Israel and the chariots therof. And Elisha bad him take a bow and arrowes: & he tooke and shot, and after he said againe to the king, take the arrowes and smite the ground: and he smote the ground thrise, and so ceased. Then the man of god was angry with him, and saide why dost thou cease? Thou shouldest haue smitten fise or sixe times, so shouldest thou haue smitten Arâ, til thou hadst consumed him: even so must we pray for our Ioshaphat take the arrowes of deliberaunce into her bandes, & would smite the ground, that is, her enemies, not once or twice, but sixe times: eue til she hath smitten and consumed them. For as a litle water sprinkled on the coales, doth not quench the heat, or put out the fier, but makes it to burne with greater flame: so smal succours sent for reliefe, and resistance sprinkled on their flaming mindes, doth not quench their rage and revenging fury, but maketh them to burne with greater flames,

Veri. 18. 19.

and

A Sermon preached

and with greater force to seeke revenge. Therefore it is to be wished that our rulers be not only angry, but exceeding angry, as here is Saul. That they strike the grolio not only thre times but six times: that they not onely sprinkle, but powre downe the water of resistance vpon their fury, and that they neuer put of this worthy affection, till they haue avenged the people of their wronges, & brought an happy peace, to the good of prince and people, and the farther glozy of this their countrey.

Saul hew-
eth the ox-
en & send-
eth the
peeces thro-
ugh
Israel

Thus much for the affection of Saul now followeth his summons, where first wee are to consider what he did, secondly what he spake: concerning the deed he tooke a yoke of oxen, for they were his owne, he hewed them in peeces, for he was angry, and he sent them through al the coastes of Israell, least any should say they did not know, with this proclamation, whosoever cometh now forth after Saul and after Samuel, so shall his oxen be served. For he thought, that if the case of their brethren which were besieged, nor their owne estate which stood nexte to daunger; yet the commaunde of himselfe which was their sovereign, and the spoile of their cattail sampled in his owne: should drive them from their houses, and make the with speed to come and follow him. And be-

cause

at Paules Crosse.

cause thinges spoken doe not so much affect
as thinges that are seene, thinges reported
as which moue the eies, not only this is bare-
ly denounced, but the oren are heuen, the
pecces are sent, they see that done to others,
which they heare, if they come not is threat-
ned, shal be done to theirs. To the like effect
when the Lord purposed to bring Iudah and
the realmes adioyning, vnto the obedience
of Nabuchadnazar king of Babel, he caused Ier. 27. 1.
Jeremy to make bandes & yoakes, to wear
them vpon his neck, and to send them to
the princes neare adioyning. And when
Hannaniah the Prophet broke the wooden
yoake, which Ieremy wore about his necke,
and prophesied deliberantes vnto the people:
the lord in steede of a wooden gaue him Ier. 28. 12.
an iron yoake, which could not bee broken;
therby to shew, that their captivity was most
sure. When the lord by Ezechiel did foretel
the destruction of the people, he caused Ezechiel
to shauē his hair, & to deuide it into three Ezech. 5. 2.
parts, to burne one third in the midst of the
city, the other to cut & hackle in peeces, &
the third to scatter in the wind. Thereby
shewing that the one part should be wasted by
both fiery diseases, that other by y^e sword of
the enemy, & that the third should be led into
captivity. Eue so the rering of Samuels gar-
ment did shew the rering away of the kingdō,
I. Sa. 15. 28
from

A Sermon preached

1. Reg. 22. 11. **frō the house of Saul. And Zidkaiah with him**
 no hornes, would haue shewed that Ahab
 should haue so pushed the Syrians, til he had
 subdued & conquered the. Thus in the scrip-
 tures not onely the message is barely deli-
 uered: but the better to imprint & settle it in the
 hearers heartes, vnder visible signes and cha-
 racteres, is sometime represented vnto their
 eyes, that which the eare doth heare, and they
 would haue to be beleued of the heart.
 Thus much for the signe in the summons:
 now let vs hearken to the words. Whoso-
 ever followeth not after Saul and after Sa-
 muel, so shall his oxen be serued. He doth
 not say, whosoever goeth not before Saul, but
 whosoever followeth not after. An happy
 people if they knew their happines: for there
 are many, as sheepe scattered without a shep-
 heard, who haue none to follow for their people
 & their countrie's good. They need not say, as
 the elders of Gilead did vnto Iephthah, Come
 & be our captain that we may fight. Or
 wake Christ which sleepeth when the ship
 is endaugered with helpe maister or else
 we perish. But although Alcibiades ruler
 of Athens be but as a penthouse, whom no
 man cares for in faire wether, but at runne
 ynder in time of reine: although the wicked
 men say of Saul, howe shal he saue vs, de-
 pise him, and bring him no presents: Yet
- The prince ought to command the people to follow, & to punish the which do refuse.
 Jud. 11. 6. The elders of Gilead did vnto Iephthah, Come & be our captain that we may fight.
 Mat. 8. 25. is endaugered with helpe maister or else we perish.
 Plu. vir. The: man cares for in faire wether, but at runne ynder in time of reine: although the wicked men say of Saul, howe shal he saue vs, depise him, and bring him no presents: Yet
1. Sam. 10. 27.

in time of need and countrey danger, Alcibiades offereth his utmost help, & Saul holdeth not his tounge, but he commaundeth the people, come and follow me. When David offered to go downe in battel, and to be a fellow partner with his people in their daungers, although it was his quarrell and not theirs, & his life was shot at & not the peoples: yet the people saied, Thou shalt not go forth with vs to battaile, thou art better woorth then ten thousand of vs, they wil not passe though halfe of vs were slaine: howe much more then should they be ready to come, whē the wooorthies of Israel venter for their safety, and the heads of the people put their liues in daunger, for their people & their countries good. They should be ready, yea, & as the men of Ephraim said vnto Gedō & chode him sharply, which wōut their helpe, had discomfited Midian; saying, why hast thou served vs thus, that thou calledst vs not, whē thou wentest to fight against Midian? even so shoulde the people come, and chide sharply with their gouernours & say, why haue you served vs thus? why did you not call vs, & hē you wēt to fight against our enemies? But it is far other wise with the people of this land: they are so far from chiding with their gouernours, because they are not called, whē they goe to warre: that they fret when they are called

2. Sam. 13.

3.

Iud. 8. 7.

A Sermon preached

Iud. 4. 48.

called, when they go to warre: that they fret
when they are called, and regard not them
that are in perill abroad, so they may sleepe in
safetie at home. Wherefore being men of sha-
low heades, which knowe not to rule nor
well to be ruled, the ruler must call with
his voice, and to his calling adde threates,
and to his threates yet some farther paine,
or else hee shall haue neither menne, nor
mony nor apte furniture for a needefull
warre. Wherefore as when Abimilech
did beseege the tower of Sichem, hee
went vpp to the mount Zalmon, tooke
an axe, cutte downe bowes, bare them
on his shoulders, and saide vnto the
people, what yee haue seene mee doe,
make hast and doe the like. Even soe
must the rulers and captaines, that are
content to take their axes, cutte downe
boughes, and beare them on their shoul-
ders, say with authority vnto the people, in
time of neede and countrie service, what yee
see vs doe, make hast and doe the like.
For as in a clocke or watch, all the
wheeles shoulde goe, when the Maister
wheele doth mooue, and if any stay, the
same putteth all out of frame, and must
bee mended: even soe in publike states
and civill gobernementes, If the prince
doe mooue as the cheefe commaunder and
master

at Pauls Crosse.

master wheele, the people shoulde followe,
and if any stay and trouble the whole, the
same is to bee mended, and forced to his
due and timely order. For as the people
ought to learne to giue vnto Caesar that
which is Caesars, and vnto GOD that
which is Gods. So since the prince repre-
senteth here the person of God, and is his
vicegerent vpon earth, hee ought to teeach
the people if they will not learne, that he
beareth not as the Apostle speaketh the
sworde in vaine. But that, as hee is the
minister of God for the good of them that
doe well, so hee is also the minister of
GOD for the vengeance of such as doe
evill. Wherefore if any soule will not be
subiect to the higher power, and will not
pay tribute to whom tribute belongeth, cus-
tome to whome custome, feare to whome
feare, & that for conscience sake as the Apo-
le speaketh, then are they to bee made to
doe it for feare, for hee beareth not the
sworde in vaine. Yea the princes ought
to speake to such, which with their froward-
nesse trouble and encomber all, as Ioshua
did to Achan: In as much as thou hast trou-
bled vs, the lord shal trouble thee this day.
For as whē the people refused Samuel to be
there governour, the Lord said, they have not
refused thee, but me to reigne over thee: eue

Mat. 22. 21

Psal. 82. 6.

Dan. 18.

Rom. 13. 5.

Rom. 13. 4

Rom. 13. 5

Iosh 7. 29.

1. Sam. 8. 7.

so

A Sermon preached

- Rom. 13. 1.** so when they refuse the powers, whom god hath set over, and are not obedient unto their voice, in matters wherein they may commaund, and which doe concerne the publike good: they haue not refused the voice of man only, but of God, & therfore ought at the hands of man, which they shal, as the Apostle speaketh, at the handes of god; receaue iudgement vnto themselves. Wherefore as the Lord
- Rom. 13. 2.** willed to discharge him the army, that was afraide, and faint harted, least he make his brothers heart to faint, as doth his owne: so standeth it with the wisdom and policy of the ruler, to take away the forward and rebellious, from amidst the people, to remooue such as withdraue their helpe, and will not be ready when they are commaunded: least as ill suffered samples they marre other, and make them like vnto themselves. When Barak gaue battaile vnto Iabin king of Canaan, after the victory he sang, Curse ye Meroz, saith the angel of the lord, (a place near Tabor where the battaile was fought) and curse the inhabitantes thereof: (and why?) becaule they came not to helpe the Lord, to help the lord against the mighty. And if they are cursed which came not to help being yet vncalled, much more are they to be punished, which being called yet refuse to come. When Israell went to punish the menne of Gibeah

Gibeab, for their barbarous lewdnes practised against the Levites wife, after they had by armes taken vengeance on so foule a fact; they made enquire, whether there were any of Israel, that came not vp to helpe, and behold the mē of Iabesh Gilead came not to the host: therfore they sent thither 1200. men, & gaue thē in cōmaunde, which they perfourmed, to smite Iabesh Gilead with the edge of the sword. And if an whole citie wth a womē & childre n^o w^{ch} could not come, were yet destroyed, because the mē came not, much more ought some few be punished, and which are men: and if thus they were dealt wth, because they came not to fight against their brethren, much more if they come not against a foraine enemy. When David fled from the face of Absalō, Mephibosheth staid behinde (true he coulde not come, for he was lame, and his servant had deceaved him) but had he bin able to follow, and yet would not, although he was the s^{on} of Ionathā which honozed David before a kingdome, yet then had the sentence of David been good & right do thou & Ziba divide the lāds. When Reuben & Gad and the halfe tribe of Manasse desired the land beyond Iordā to inherit, indeed they went armed before their brethren and returned not, till the land of Canaan was subdued, and the other tribes had there to inherit

1 Sa. 21. 3.

verf. 10.

2. Sa. 19. 26

verf. 30.
Num. 32.

verf. 17.

A Sermon preached

Verf. 29.
4 Iosh. 22. 4
• Num. 32.
v. 23 & 23.

herit: but if they would haue had their brethren gone to war, & they to rest in quiet: they should not haue had that land given them to possesse, but should haue been sinners against the lord, and against Israell; & the sin wherein they had sinned, should haue founde them out. Wherefore since to disobey the prince, whē he commandeth for gods glory and the countries good, is not to disobey the voice of manne onely but of god, and to refuse not onely Samuell but God to reigne over them: since they should be made to obay for feare, which will not for conscience: because the prince beareth not the sword in vaine: since Mephibosheth might iustly haue lost his land, Gad and Reuben their inheritance, if they had not warred for their brethren whē they were called: since Meroz was cursed, and that by the angel of the lord, because they did not come being yet vncalled and this labesh Gilead was wholly dispencled, because being called they did not come. The prince ought to say vnto the people, as Abimelech did vnto his, What you see vs do make hast and doe the like; and if either in covert or openly they refuse, to speake as Ioshua did vnto Achan, In as much as you haue troubled vs, the LORD shall trouble you this day. And thus much for the summons of Saul, nowe let vs consider the

at Pauls Crosse. A

the blage of the people.

And they came out as one man: first they came, then they came as one man, and lastly they came, with speed: for the men of Iubah asked but seven daies rest, before the seven daies were expired, they came: wherefore three hundred & thirty thousand men. They came, they hired not eord, but they came in person, neither sent they their furniture and their money, but they came with their furniture and their money. If Saul blowe the trumpet, with beate & ye Herbrewes: the people gather together after Saul. Thus did they. But nowe my brethren, when your rulers do call, & countrie require, do you come: If you do, this your coming, both witness to the comfort of your foules, and glory of your sekies, that you are Christians, which labour with your neighbours harms: that you are wise, which see you danger to go linked with thees; that you feare God, reverence your prince, that you carry in you the courage of the ancient English, whose glory was to rule, not to bee ruled, whose eyes coulde not abide to see their children brended, nor wittes suffer their country, whom they founde most free, to be made all vnto a forraigne enemy. Yet there are (I pray you if I speake more freely, & consider whether I speake the truth, and for

The readiness of the people.

Jud. 20. 7.

1. Sa. 11. 3.

1. Sa. 11. 8.

1. Sa. 13. 3

1. Sa. 17.

7. 2. 24

A Sermon preached

that end that thinges might bee remedied) which neither haue wits to conceaue their countries daunger, nor hartes to regard their bretherens neede, gods feare, or their princes command. But which ether of ignorance because they know not, or of vile miserableness because they are loath to spare, or of setled malice, because they wish for a day, & wait for a chaunge, w^{ch} god graunt that they may neuer see; do not at all come, or if they doe, they come not with speeche but with leaden feete, not wholly but by halues, for feare of their oren, rather thⁿ for the regard of their prince or good of their countrie. The which, as they are of two sortes, in quality diuers and different in them selues, so they are to be distinguished in our speech. Wherefore concerning the malicious and dispanionated English, who like a riperous brood seeke their welfare in their countries thral, & their vprising in the downfal of other: for whose cause this great Marsh is now entered Fraunce, and assayed to put foote into this our countrie, we are to pray that god would chaunge their heartes, & the maiestrate is to looke that they may do no hurt. But for you whose heartes are English, and desires are for your countries good: if your desires had that force in them, which might moue you to performe your duties, or could accomplish the thinges that they desire,

Mar. 3. 7.

fire,

at Pauls Crosse A

fire, neither should you in much desiring, doe
 little or nothing of y^e your desire: neither should
 his forces without impeachment, thus brane
 it in the realme of Fraunce, or settle them-
 selues in Brittain, vnto our countries hurt.
 For what time? or what better occasion doe
 you seeke? or when will you do those thinges
 that you ought, if you wil not do them now?
 For hath he not attempted the invasion of our
 land: and doth he not intend the conquest of
 y^e same: hath not your fires, which you haue
 kindled, in the coastes of the Indies, Portu-
 galle and Spain, so inflamed, fired, and scor-
 ched his hart; that he wil not be cooled but by
 the water of these byrtish seas, nor esed of his
 heat, till he hath spit it on your countrie, and
 fired your land? Remember that when the
 Belgick Lion intituled Queene Mary your
 sovereignes sister, the only lawfull daughter
 of Henry the eight, & the voice was in Dal-
 was government, that in the right of his wife,
 he might best begin the conquest of Nether-
 land, heere in this realme: that then you wi-
 shed, that they of Netherland were become
 your friendes. And behold they haue peeled
 of their cites, and woulde feine be subiect
 to your sovereignes loze. After when the
 French was doubtfull, and the Guise prac-
 tised so many massacres in Fraunce, and
 continued a professed enemy to this state:

Air finger

A Sermon preached

so was in your wishes, that the Guise
were dead, that the French were become
a fast friend unto your Sovereigne, and if
GOD so would, that the Navarre might
succeede him in the crowne. And behold this
God hath given him to your good. When
the Navarre was proclaimed, then remem-
bring the great forces of the king of Spaine,
you wished, that he might not be a neutrall
betwixt Spaine and vs, but that he might
bee an enemy to the Spanish popedomie.
Beholde God hath made him an enemy,
in putting into the hart of the Spaniard, to
invade his kingdome, and a friend to you,
nay suppliant, to aske and require your help.
Stande and view the woorkes of GOD
and wonder of posterity, since God fight-
th for you, refuse not you to fight for your
selues. If you speake of peace, the name is
most sweete, and the treasure most preci-
ous. For peace breedeth plentie where
warre bringeth want. But it is not, as
the state now standeth, in your choice for
to haue peace with Spaine. For there is
no man of reason, that can yet looke for
peace, except such a peace, which is like
money that is taken at interest, which for a
while maketh the borrower seeme rich,
and anon eateth him out of house and houre.
But since this is a necessity, that god hath
imposed

At Paules Crosse,

imposed, & the welfare of your posterity both require, that you must haue warre, that so you may haue peace; that you must lay a sure and deep foundation, although to your cost, that so you and youres may the better builde vpon. Whether is it better for you to warre in Fraunce, and with mutual forces to weaken and pluck downe a common enemy: or to stay till he hath had his forth in the kingdome of Fraunce, and dukedome of Brittain; till hee come not with his owne forces onely as befoze, but with the flower of Fraunce and of other nations; nor from farre places of Spaine and Portugalle, but from the neighbour havens and portes of Fraunce; and put in, not into one, but into sundry places of your native countrie: Now whether of these is better, I shoulde saie worse, I neede not speake, and God graunt that you may never trie. But why doth the loue of you, drawe mee to reach after matters, that are to high for me? Since it is the glorie of the ruler to conceal his counsels, and these thinges that are knowen, are sufficient to moue all well meaning English: since it is for our Saul and rulers for to governe, and for vs their people to obey; since they say vnto vs as Iehu did to the messenger of Iehoram, which asked, Is it peace? what hast thou to do with peace,

A Sermon preached

peace, turn thee behinde me? let vs turn be-
 hind and follow them: and let the rich come
 with their riches, and offer frankly, that they
 may enjoy the rest in quiet: let the young and
 able, the gard of our countrie, come to their
 homes, and hasten to their glory; that their
 friends and kinfolke may live in safety: let
 the leaders and captaines come with their
 troupes, and redeeme their honours, which
 some haue impeached: let all sortes come, &
 all sortes helpe, and all sortes pray & wish well
 to the captaines of Israell, and the armies of
 our god. And grudge not to spend on them
 your money, which do not grudge for you to
 spend their blood. Refuse not to giue to Da-
 uid and his men some litle of your store, least
 a Naballes misery finde a Naballes ende.
 Paulus Iovius sheweth, that whē the Floren-
 tins would haue made Pisa tributary to their
 city, the women & matrons did so loue their
 liberty, that when money wanted, they gaue
 their chaines and Jewelles, to maintain the
 warres, and so they procured both peace and
 liberty. After Pisa was threated by the Flo-
 rentins againe, and the maiestates moved a
 levy for the warres, the people thought al too
 much that then was giuen, so that for want
 of money, there were not sufficient levied for
 their defence, when their danger through
 their sparing grewe, and they were past re-

I. Sam. 25.

ve. 11. & 38.

Paul. Iov.

Hist. lib. 3.

at Paules Crosse.

robbery: in the ende, they offered poundes in
 steede of pence, but al to late, they lost their
 money, countrie, and themselves. Look to
 the ensample and lay it to your selues: It
 was saied, that although good Ichosaphat
 did most seriously endeouore, yet in his
 raigne the high places weare not taken a-
 way: what was the reason? yet the people
 had not prepared their mindes towards
 the god of their foresathers. Euen soe al-
 though our Ichoshaphat do labor and seeke
 her peoples good, yet she must needes be fru-
 strate of her desire, except the people sette to
 their helping handes, except the people set to
 their helping hartes. Wherefore set to both
 your handes and hartes, and let no man say
 vnto you as Abiathar did vnto the elders of
 Iudah, why are you so slow to bring backe
 the king? to bring in your leuites: since as of
 David the house of Israel saied, it is he that
 hath saved vs from al our enemies: so may
 we say, which you know, that by your leuites
 they are in part maintained, which doe saue
 you from your enemies.

1. Cro. 19.
 vers. 4.

1. Cro. 10.
 33.

1. Sa. 19. 12.

vers. 10.

And thus much for this y the people came:
 now let vs consider what moved Saul to sum-
 mon the people, & what made the people vpon
 Saules summons, with that speede and rea-
 dines for to come. Both which are noted
 in the text: for the spirit of the Lord came
 vppon

A sermon preached

The spirit & feare of the lord moveth king and people to led iudicor
 vpon Saul, and then he was exceeding angry: and againe the feare of the Lord came vpon the people, and then they came forth even as one man. It was not of himselfe, it was the spirite of the Lord that made him angry, and zealous for his peoples good. It was not of themselves, it was the feare of the LORD, that made the people, with so great an army, vpon so small a warning, with that speede and value for to come. For let there be never so great occasions offered to do good, & the neede be never so vrgent, and the opportunity such, that it must be either now or never: yet if the spirite of the Lord come not vpon Saul and vpon our rulers, they will sitte still and sleepe, they will not bee angry, neither will they summon the people for to followe them. Let Saul call, and necessity vige, the Prince threaten and their duty commaunde the people to come forth and followe Saul: yet except the feare of the Lord do fall vpon them, they will step back, and seeke delayes, they will not come, but as beares that are drawen vnto the stake. So that, as it was the spirite of the Lord, that made Bezaliel fit for the woorke of the materiall tabernacle, nay that stirred vpe the hart of Cyrus, for the rebuilding againe of the temple destroyed. As it was a lying and evill spirite

Exod. 33.3

Neh. 1.1.

1. Reg. 22.

at Paules Crosse.

spirite that mooved Ahab to battaile, and
 raised Saul to his owne destruction: so it
 was the good spirite of God, that brought
 to nought the counsell of Achitophel, and
 fitted vp Iephah, to the repulsing of Ain-
 mon. **O** pray then, that this spirite may fall
 vpon our rulers, and this feare on oure
 people, that the one may leade with coun-
 sell, and the other followe with courage,
 for the reliefe of Iabesh against Naash of
 Spaine. For as Sampson whiles his locks
 were hanging, & not touched with razor,
 with a iaw bone slew his thousand, and bare
 away the gates of the city, where in hee was
 inclosed: but having lost his lockes, did leese
 his strength, and became then weake as an
 other man: even so as long as the spirite of
 the Lorde, as the lockes of Sampson shal a-
 bide on our counsel & on our captaines, so long
 they shal be able to counsel & do for the best, e-
 ven able to do al thinges, through the power
 of him, which doth strengthen the: but if this
 spirit as the lockes of Sampson bee taken a-
 way, there is no such strength in them as be-
 fore. So that if we seeke, what made Caleb to
 despise the forces of the Cananites whom
 they came to erpel, who yet al Israell feared
 as the sons of Anack, invincible Giants? e-
 ven this, he was of an other spirit: but Caleb
 was of an other spirit. **O** what made David
 being

1 Sam. vi

1 Sa. 17. 14

Iud. 11. 29.

Iud. 15.

^aNu. 14. 9.

^bNu. 13. 34

Nu. 14. 10.

A Sermon preached

1.Sa.18.33 being but a child, to offer the encounter to þ
 great Goliath: even this, he came not in the
 power of fleshe, or strength of mans arme,
 but in the power & strength of the everli-
 ving god. **De** what made Ionathan with one
 young man, to venter on the garrison of the
 uncircumcised: evē this; that the spirit of the
 lord was vpō him, and he knew that it was
 al one with the lord, to overcom with few
 as with many. **Wherefore** let Achilles scoffe
 at the counsell of his father, and say it is for
 bastards and not for him, to craue for victo-
 ry of the goddes; yet it is god that giveth
 strength, that giveth victory, without who
 we are most weake, & most certaine for to
 loose. **For** as Adam though he was made by
 the finger of god, and fashioned by the handes
 of the al making creator, yet had no power to
 shew the actions of a liuely soule, til god bre-
 thed in his nostrils the breath of life: even
 so although they be Achilles, men of limme &
 bone, although leaders and captaines, men of
 renoune: yet they are of no hart, no spirit, ex-
 cept god breathe in them the spirit of courage
 and of strength. They may say with Pharaoh
 and the AEgyptiās, who is the lord that we
 should heare his voice and let Israell goe?
 Yet if the lord shall strike them wth his feare,
 they shall force the Israelites to departe
 in hast; and although they pursue with cha-
 riots

verf 45.

1.Sa.14.6.

Psa. 68.35.

Psa. 18.39.

verill. 47.

Gen.1.7.

Exod. 5.2.

Exod.13.

32.

riots and with boyle, yet the AEgyptians that
 say every one vnto his neighbour, come let
 vs fly from the face of Israell, for it is the
 lord that fighteth for them. Whether this,
 even that we vaunt not our selues and say,
 it is our right handes, that hath saved vs,
 that we sacrifice not vnto our nettes and
 burne incense vnto our yarne, and say by
 them is our portion fat, & our meat made
 plenteous: that we ascribe not the successe to
 the wisdom of our counsell, value of our
 souldiers, prowess of our capitaines; but vnto
 him which giveth a spirit to Saul and his
 feare to the people, which worketh, al over-
 ruleth all, giveth victory vnto whom hee
 wil. Thus if we honour him, he shal honour
 vs, and shal make vs a glorious people in the
 sight of al nations, and he shal set crowmes of
 glory vppon our heades, which cast them
 downe before his feet. Wea let vs knowe
 and acknowledge, that as it is he that hath
 given wisdom to our wise, and strength vnto
 our valiaunt: so it is he that can take away
 the wisdom from our wise, and counsel from
 our prudent, that can make our strong men
 like childre, and valiant as the water that
 hath no power to stand. For as water wa-
 reth whot, being beated on the fier, but being
 set apart, becommeth key cold, as it was be-
 fore: even so although the sonnes of men are
 made

Exod. 14.
26.

Iud. 7. 2.

Hab. 1. 16.

Isai. 43. 13.

Dan. 4. 32.

1 Cro. 29. 12.

1 Sa. 2. 30.

Reve. 4. 10

Pro. 2. 6.

Isai. 40. 29.

Pro. 21. 30

Isai. 29. 14.

Ezech. 24.

25.

A Sermon preached

madew: or a burn in their nature, being warmed & fired by the spirit, yet if the fier of gods spirit be once removed, and they be left vnto their colde and watery natures, they become wat key colde, as they were before, neither is there any heat or courage in them. Vea as the earth is light, but not of it selfe, but as it is illightened of the son: for if the son be set & departed from vs, not only the hilles gine long shadowes, and the valleyes darknes, but all is covered with fearefull night: even so the masse of the world, and the children of might, they are like earth, which haue noe light or might in themselves, but as they are illightened of the son, & strengthened from god: for if the son depart and take his rest, not onely the valleyes, which are the people, but the chiefest hilles, shal for all their might, for all their wisdom, be covered with darknes, and with feareful night. Therefore since gods spirit is a son to illighten, & fier to heat vs, which are but darknes & cold in our selues, let vs not quench this fier, nor put out this light: since all is in his spirit that he hath giuen vs, and in the feare that he seereth in our heartes, lette vs sacrifice to his praise, merced our selues, and still pray that he woulde giue his spirit to our princes, and leade to our people: that they may leade, and we follow as one man against the enemies of the Lord.

at Paules Crosse.

This is that which I had to say. Now the
Lord giue you of his spirit, and sende you of
his feare, that you may do the things, which
may make for the good of your selues and
of your childzen, the safety of your prince,
gods glozy, and the welfare of this youre na-
tiue countrie. Amen.

FINIS.